The New COMMAND RENEW'D:

Or,

Love one another.

Being an endeavor after the *Vnity* of the *Spirit* in the bond of *Peace*, by severall *Uniting Principles.*

Among which there are *ten Rules* for a *right understanding* of *Scripture*, very usefull for these divided Times.

By RALPH VENNING.

Psal. 133. 1. *Behold, how good and how pleasant it is, for brethren to dwell together in Unity.*

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To
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To all who profeſſe love to the *Lord Jeſus*, and yet love not one another, according to his example and command.

Beloved,

I Wiſh I could ſay of you as *Paul* did ſay of the *Theſſalonians*, 1 *Theſſ.* 4. 9. *as touching brotherly love ye need not that I write unto you, ſeeing yee your ſelves are taught of God to love one another*. But alas there's need, yea never more need, that I ſhould 1 Theſ. 4. 9.

write unto you of *brotherly love*; for, whereas there is among you envying and ſtrife, and diviſions, *are ye not carnall and walk as men?* as taught of men, and not of God.

1 Cor. 3 3.

At quis ego tantis, tantillus ego? What am I to ſuch an underſtanding as this? many (*the unworthieſt of whom I am unworthy to follow*) have gone before me, *calling* you to your calling, *love one another*. But doe they not all ſay, *who hath believed our report? to whom is the Arme of the Lord revealed?* Doe they not all ſay, *we have laboured in vaine?*

We

We have cryed indeed in the *chiefeſt places of concourſe*, yea in *the concourſe of the chiefeſt*, even in the *City* * we have uttered our words, and our lips dropt ſweetnes; our voyce was, *love*, *love*; live in *love*. But no man regarded; all our counſells were ſet at nought

* And in the high places of the City.

Alas beloved! what hopes is there left *for me* to prevaile? if *Paul's*, if *Apollo's*, if *Chriſts* words have not taken with you, can mine expect to finde *acceptance*? and yet me thinks *I hope beyond hope*, becauſe I know that *God* hath all

hearts in his owne hand; and can turne them *when* and *by whom* he pleaſeth; therefore though *many* out of their *abundance* have caſt in *much*, I hope my *mite* will not be rejected. I muſt confeſſe I have for a great while forborne, *leſt I ſhould be a reproach and deriſion daily*; but I am now overcome, and that by *importunity*, not ſo much from *without* (which yet was much) as from *within* (which was more) for *theſe words* were within mine heart like a *burning fire* ſhut up, and I was *weary* with forbearing, I could

could not *containe*. For while I held my peace from *this* good my heart was *hot* within me, and while I was muſing the *fire burnt*, ſo that I could not but *firſt ſpeak* with my toung, and now with my Pen.

* The moſt of theſe *heads* were preacht at the *Tower* of *London*.

I ſaid, yea *to my ſelfe and others* I often ſaid, I was *few of dayes*, and therfore I was afraid and *durſt not* ſhew forth mine opinion; I ſaid *dayes* ſhould ſpeake, and *multitude of years* ſhould teach wiſdome: but the *ſpirit within* mee conſtrained me, and I ſpake and *muſt ſpeak* that I may be refreſhed. My bel-

ly! (*ſhould I hold my peace at ſuch a time as this*) *if this Wine ſhould not have vent*, would be ready to burſt like new Bottles.

But let me not (*I pray you*) accept [*nor accept*] any mans perſon, neither let me give *flattering* titles *nor upbraiding language* unto any man; ſhould I doe ſo, my Maker would ſoon take me away. *I know God would lay it to my charge.*

Cenſures *perhaps I* may undergoe, and *I inded* expect it; but not from you: let the World ſcoffe, *I* care not, having learnt to paſſe *through their good report*

report and bad. I am not ignorant in what *a narrow way* I walk, how it concerns me *to be cautious* both what I ſpeak and how: for *who would undertake to moderate the extreme immoderation of our days?* and yet for my own part, I am not ſolicitous (*good meaning and innocency are careles, and ſeldome forethink what to ſay*) my *conſcience*, yea *God* himſelfe beares me witneſſe, that I would not write a *Syllable* which ſhould give offence. *Teach me thy way O Lord, and lead me in a plaine path, becauſe of thoſe which obſerve me.* Pſal. 27. 11.

I

I would willingly *blot out* any expreſſion which might be *liable* to ſuſpition; for truely (*as Cæſar ſaid concerning his Wife*) it is not enough not *to be* in fault, but things relating to love, (*as Cæſars Wife*) *ſhould not be ſuſpected* to be in fau t; *I* hope therefore if any thing do (*ſeeing it is againſt my will if any thing doe*) eſcape me, which may ſeem to deviate from the ſcope, *viz.* love, that your love (*for love of that which I write for and from*, viz *love*) will cover it with a *charitable* conſtruction.

I have forborn to *inſtance*

ſtance in any thing touching any part or *parties*, which might but occaſion a *prejudice* againſt any of the *principles*. For as *Solomon* ſaith, *he that* covereth a tranſgreſſion *ſeeketh love*, but *he* that repeateth a matter *ſeperateth* very friends, *Proverbs* 17.9. And wee finde it *confirmed by experience*, that ſuch proceedings, they doe but (*as* Paul *ſaid of prophane and vaine bablings*) increaſe to more ungodlineſſe, and their words (2*Tim.* 16.17) will eat as doth a *Gangrene*, of whom is &c. *I* would therefore, *and I wiſh all*

would

*Not looking ſomuch how they came in, as how we may get them out, as one ſaid of originall ſinne.

*The more excellent way.

would, forget that which is *behind*, that which is paſt, *viz.* * miſcarriges ariſing from ſtrife and envy; and preſſe to that which is *before*, and yet to come, *viz.* * love among Brethren. I have not in the leaſt *made it my ſtudy or indeavor* to dreſſe the matter in any habit, *but plaine*; and *I* will give you my reaſon, *viz.* *I* would not have *words* ſtay the readers from attending the *things*. *That eloquence offers injury to things, which draws us to obſerve it*; ſeeing words are onely for the matters ſake, and ſhould be no other

then

then would promote it.

Octavius Auguſtus had a ſpeciall care to expreſſe his mind and meaning moſt plainly, and reprehended *Marcus Antonius* for writing ſuch things that men did rather wonder than underſtand.

Zeno was wont to ſay that he had two ſorts of *diſciples*, the one he called λογόφιλος, who reſpected nothing more than *language*; theſe he liked not ſo well: the other he called φιλολόγους, curious to learne ſuch words as were *fit to expreſſe* things by, and theſe were his *darlings*.

Me

Me thinkes the *Apoſtles* diſcourſe in 1 *Cor.* 14. ſhould ſilence all *tinckling Cymballs*; ſuch as affect *ſuch* words and phraſes as rather *tickle* the *itching* eares of men, than *affect* their affections or leave any *impreſſion* on the hearts and conſcience.

For my owne part *I* acknowledge it my principle (*and I would be loth my practiſe ſhould give it the lye*) to ſpeake to the *loweſt*, and then *I* am ſure the *higheſt* underſtand me; whereas ſhould *I* (*if at leaſt I were able*) ſpeake to the *higheſt*, *I* ſhould be to the low-

eſt

eſt as a *Barbarian*. In ſhort, *I* rather choſe to ſpeake *ſhortly* though but *five* words, which may be to edifying; than to uſe *ten thouſand*, which when men Heare, or Read, they know not.

I had thought to have *collected* the ſeverall heads, and have ſet them before you *by themſelves*; but the whole booke *being but little*, will ſoone be *run* and read over, and therefore *I* ſhall ſpare you *the labour of Reading*, my ſelfe *of Writing*, and the Printer of *Printing*.

Thus my *beloved friends*, having

having given you a *fore-ſight* of *what I* have done, *why* and *how*; *and hoping that theſe things which are caſt in by the way are not caſt away*. *I* ſhal ſay no more, *but pray* that it may come unto you with a *fulneſſe of bleſſing*, and be inſtrumentall to unite *your hearts* in love, which will *ſatisfie* the deſire and *fulfill* the joy of him, *who can joy in nothing* but in being the *Servant of Chriſt*.

Ralph Venning.

ERRATA

In the Epiſt. p. 2. l. 10. for underſtanding, r. undertaking. p. 6. l. 7. except, r. except. p. 8. l. 11. r. *againſt my*. p. 11. l. 8. r. wonder at. In the book, p. 1. in the marg. r. p. p. 3. l. 6. r. prayes for *for*. p. 4. Principle, l. 1. after together, adde, *let us agree to meet together*, in the marg. add Meetings are meet things. p. 44. l. 24. *want*, r. *wave*.

THE NEVV COMMAND RENEWED:

OR,

Love one another.

PART I.

GOds *one* and only design is, by the *words* of his mouth, and the *works* of his hands, to bring forth his owne * *Image* in all times and dispensations; and that is *oneneſſe*. When he created man, he made him the likeneſſe and image of himſelfe, *one*; yea, though he created Male and Female, yet were they not two, but *one* fleſh.

* צלמו

Gen. 1.27.

Gen. 2.24.

When this Image was defaced, and man continued not in his uprightneſſe, *that is* in his ſimplicity and *oneneſſe*; that which God aymed at in the reſtauration of man, was

the reparation of his image *oneneſſe*: that God and man might be *one* againe. Yea that in Christ all things in Heaven and Earth, which were fallen *out with* and fallen *away from* man, upon his falling away from God, might be gathered together *into one*.

Eph 1.10.

Yea, all the diſpenſations and diſpenſators which God hath left in the World are to *diſappeare* and be no more, when once the Saints come in, or *(more emphatically) into the unity* of the faith;

εἰς τὴν ἑνότητα, Eph 4.13.

That is (as I with ſubmiſſion conceive) when the *Iewes* and *Gentiles*, the fulneſſe of them ſhall be called in (and come to the knowledge) or rather the *acknowledgment* of the Sonne of God, unto a perfect man,* *or the man at age*, and the meaſure of the ſtature of the fulneſſe of Christ; Christ I meane myſtically is not yet a *perfect* man *at age*, is not yet in fulneſſe; nor can be, till all his Members both *Iewes* and *Gentiles* are brought forth. Now when theſe ſhall be brought into the *unity* of faith, which is the *acknowledgement* of the Sonne of God, &c. then is Gods deſigne of *oneneſſe* accompliſht.

Ἐπίγνωσις, ſo read, 1 Cor.16.18. * He without us is not made perfect.

Now to the effecting hereof, God hath promiſed to beſtow on his people *one* heart, *Ezek.* 11. 19. which is not onely in relation to their being new borne, and ſo being *one* with God; but as the *Iewes* went with *one* heart to *Ieruſalem*, that they might build the Temple; ſo in relation to this deſigne of the *Unity* of Faith, God will knit together the hearts of his people, that they

Ezek 11.19.

they shall fly together like *Doves* to the Windowes: yea, and *we* they are aware (*I believe*) they will find their souls made like the Chariots of *Amminadib*, or a willing people; In a word, the *top* and consummation of all the *happinesse*, which Christ prayes *for for his*, is [*Ioh.*17.21.] that they all may be *one*, as thou father art in me and I in thee, that they also may be *one* in us. Indeed, the glory of all our *hereafter-glory* will be, an *oneneſſe* of communion with the Father, Son, Spirit, and one another in God, who is *one* in all and *all* in *one*. Isay 60.8. Cant.6.12.

But seeing that as yet there seemes to be a breach not onely betweene the *Iewes* and *Gentiles*, but betweene them who have attained to the knowledge and *acknowledgement* of the Sonne of God, I shall endeavour to bring the Saints to keep *the unity* of the spirit in the *bond* of peace; for there is but *one* body, *one* spirit, *one* hope, *one* Lord, *one* faith, *one* Baptisme, *one* God and Father of all, who is *above* all, and *through* all, and *in* you all. Eph.3.4. &c.

Now that wee may walke together in *one* way, it is requisite that we be of *one* heart, and that which conduceth most thereunto, is, that we be of *one* minde: for the more *unity* there is in *judgement*, the more ther's like to be in *affection* (because *likeneſſe* produceth *liking*) and the more *oneneſſe* there is in affection, the more there will be in practise and conversation; the more *union* there is, the more *communion* there will be, and the better; the lesse *union* there is in judgement and affection, the lesse and worse will our *Communion* be. And

And seeing wee can hardly *live* together, unlesse we *love* together, or as the *Prophet* saith, (*Amos* 3,3.) *Seeing we cannot walk together unlesse we be agreed*, I shall (*as God inables me*) lay downe some *principles*, which if read, (*as written,*) without prejudice and partiality, will *not a little* provoke and conduce to *union* and agreement.

1 *Principle.*

1 Principle.

1 That we may meet to agree together; and that's *meete*: for saith the *Prophet* how can two walk together, unlesse they * *meet* and come together, so I would read that, which we read, unlesse they * agree together: *meetings* are the *Porch* or entry into *agreements*. And me thinks Christians should not be much *intreated* to treat together; surely tis to be feared, that they are loth to agree, who are loth to meet about an agreement.

בוצרו

* Be agreed.

Ob. *But what makes the Saints so backward to meet about an agreement.*

Object. Hinderance of meeting.

A. *An.* These 3 things.

1. Selfe Conceit.
2. Pride of heart.
3. Satans policie.

1 Self conceit.

1 *A self conceit* that each of them is in the right; every man hath a *good* opinion of his *owne* opinion. Every man puts it off from himselfe, and instead of saying as did the *Disciples*, (when Christ told them one of you shall

Mat. 26. 26.

ſhall betray me) *Maſter is it I?* moſt are ready to ſay, *Maſter 'tis not I.* Moſt men inſtead of confeſſing their *blindneſſe*, aske like the *ſcornfull Phariſee*, are we *blinde?* ſo loth are men to ſuſpect their owne defects. It was juſt ſo in the time of the diviſion between the *Roman* and *Grecian* churches; each juſtified themſelves, and neither would acknowledge themſelves to be in the error. *But Chriſtians* heare a little; if you thinke your ſelves in the right, I hope you thinke ſo on good grounds, and not that you are in the right meerly by thinking ſo: now if your grounds be good upon which your conceits are built, you need not be afraid, nay you may be incouraged to produce them with boldneſſe. *'Tis to be ſuſpected that they who refuſe to bring forth their ſtrong arguments, have no ſtrong arguments to bring forth.* Chriſt tells us, *Ioh.* 3. 21. that he that doth truth (*and he that holds truth*) commeth to the light, that his deeds may be made manifeſt, that they are wrought in God.

Having exhorted to love Rom. 12. 10. He adds v. 16 Be not wiſe in your owne conceits.

Iohn 3 21.

If mens *arguments* be pure and good, they will not be the worſe, but the more confirmed by being weigh'd; if they be found either *baſe* metall or *counterfeit*, the diſcovery will ingage them to part with them, and to take their part no longer, leſt they deceive their ſoule: *in ſhort*, if they be good they may doe good, they may helpe others to ſee the light; *if bad*, twill be a mercy they were produced; for you are loſers while you follow darkneſſe and lying vanities.

2 Let, pride of heart.

2 The ſecond hindrance to a meeting about

about agreement is *Pride of heart*; Men are loth to be the first movers, lest they should be thought timerous and willing to yeeld; *but beloved Christians*, Christ Iesus did not so; God and we had never met nor have been reconciled together, had not God come to us first. Though God were *offended by* us, and had thence just reason to be for ever *offended with* us, yet he sounds a *truce*, and makes the first tender of *agreement*; *shall we not walk as we have him for an example?*

'Tis very observable, that while any one party is low, it pleads for moderation and reconciliation; but when it hath got the staffe in its hand, it scarce mindes, much lesse practises either. *Ah Christians*, the very Heathens will shame us; for *Aristippus* an Heathen, though elder then *Aeschines*, who began the strife, sues first for peace: shall we not be friends? said he to *Aeschines*. *Christians*, I beseech yee, goe to one another, and say as *Aristippus*, shall we not be friends? And oh that every one would answer as did *Aeschines*, yes, with all mine heart.

3 Let, Satans policy

3 A third hindrance to a meeting about an agreement is *Satans policy*; we may take up *Pauls* words when he writes to the *Thessalonians*, 1 *Thess.* 2 18. we had come unto you once and againe, but *Satan* hindred us. *Christians*, why doe yee not come one to another? why are ye not in your journey, 'tis to be feared *Satan* stands in your way and stayes you.

2 *Pun-*

2 Principle, right understanding.

2 *Principle.*

Being met, *labour for a right understanding* of each others minde; there is nothing makes men stand at such a far distance as a misunderstanding: tis with men now as with the men at *Babel*, the languages are confounded, and they understand not one another.

Three things beg of God.

At your meeting, seeke God about these three things for a right understanding.

1. The delivery of truth to you.

1 That God would be pleased by his own Spirit to *declare* and make *cleare* his truth unto you; that he would make *known to you*, and make *you to know* what is his good, perfect, and acceptable wil, that so you may walke before him in all well-pleasing.

2. The delivery of you to truth.

2 Intreat God, that he would *deliver you to the truth*, as well as *deliver the truth to you*; not only that he would open *his* truth to *your* hearts, but also open *your* hearts to *his* truth; that so you may close with every truth, embracing and wellcoming it as your joy, though it should open you to never so many reproaches in the world.

3 Removall of obstacles.

3 Intreate God *to remove all obstacles*, and to take that out of the way, which stands in the way, and keeps you from understanding and owning truth.

Such as these.

1 Self interest.

1 *Selfe interest* in holding any opinion; nothing more hinders men from going to, or going from an opinion then the *interest*

they have by holding it; *men do not care so much, for the opinions they hold, as for what they hold by their opinions.* Many a man thinkes (*I am confident*) what *Demetrius* said [*Acts* 19. 27] This craft by which we have all our wealth, is like to be *set at nought*, and then we are like to *come to nought.*

Hence they begin to fly in the face of truth, and oppose it with outragious rage; so *dearly* sweet and *sweetly* deare is there *darling* gaine; They see they cannot have the *Honny*, unlesse they burn the *Bees*, and therefore *fire* them forthwith; they cannot possesse the *Vineyard*, unlesse *Naboth* be put to death, and therefore he must be dispatcht. When once the *coppyhold* of gain and honour is toucht, men begin to looke about them, and *will never call godlinesse gaine, because gaine is their godlinesse.*

Beseech God therefore, that you may be *unselfed*, and may lay downe all your interest of gaine and honour;

Let the truth of God be *ten times* dearer then *tenths*, or any *income* of gaine and honour which *cometh in* by any opinion, for (*as some say*) where gold growes, no plant will prosper; so certainly no truth will be deare, nor have *heart room*, where the love of money or honour hath taken place.

2 Intreate God to keepe you from *passionate discourses* and disputations; or from *passion in discourses* and disputations. For

The wrath of man worketh not the righteousnesse of God.

1 So much *passion* as there is, so much there is to no purpose; yea to an *ill* purpose.

2 *Passion* usually ariseth more from and

for

for *selfe* then *Christ*.

3 Passion *hinders* the *efficacy* of the argument; for the *tingling* of passion hinders the *sound* of truth.

4 Passion *unfits* a man for discourse, and *confounds* both memory and understanding: so that as *Aristotle* hath observed ὅτι ἐν πάθει ὄντες τὸ ἀληθὲς κρίνειν οὐδύνανται; they that are in passion cannot discerne nor judge of truth.

5 *Christ loseth* more by the passion then he gaines by the disputation; for while you seeke to *honour* him, he findes himselfe to be *dishonored*.

Δυοῖν λεγόντων θατέρου θυμουμένου, ὁ μὴ ἀντιτείνων τοῖς λόγοις, σοφώτερος

When two dispute, and th' one begins to rage,
The other not retorting is more sage.

3 Intreat God to *remove prejudices*, for that doth very much *prejudice* the entertainment of truth. *Ahab* had such a *prejudice* against *Michajah*, that he would not call him *Prophet*, but [1 *King*. 22. 8] *Michajah* the son of *Imlah* There's one man, *Michajah* the son of *Imlah*, but I hate him, for he never speaks good concerning me but evill; but as *Jehosophat* said to *Ahab*, let not the *King* say so; even so would I say to you, *Christians*; let not *Chaistians* say of one another, this is a *rigid* man, I will not heare him; or this is a *Sectary*, I will not heare him. *Beg of God that prejudice may not hinder closing with truth.*

3 Prejudice

1 Kings 22.

The third Principle.

3 When God is sought, and you begin to

3 Principle speake plainly and clearly.

to discourse, *deal faithfully* as in the presence of God; use not policy and *sophistry* to vaile the truth. Doe not ye *equivocate* nor mince your meanings, hiding it under *dubious* termes; but propose all things clearly. Affect not novelty or nicety of language, but speak in known and familiar phrases.

Many times there's such a do kept about Termes, that before the discourse be ended, men lose themselves and the question too: therfore speak plainly and not in parables. * Its no *little vanity* to speak such words as will constraine you to use twenty, and sometimes twenty times more to explaine what you meant. * What doth a poore honest but an illiterate man know what you meane when you say a *quadrangle*, unles you tell him, a place four corner'd or with four corners, and had ye not as good to have said so at first?

Fit words are better then fine.

* How many 3000. words have these 3 words cost. ὑπόστασις. ὁμοούσιος. ὁμοίωσις.

* Speake not Latine. English, but plain English.

I heard a Dr. bid an understanding man give his child such things as would breed good *aliment*, and he knew not what he meant, but thought it a kind of physick.

The fourth Principle.

4 *Be as willing to heare as to speake*; a man should hear twice as much as he should speake, and it seemes to be intimated in his having *two eares* but *one tongue*. Were there in times of discourse more hearers and fewer speakers, there would probably be easier and speedier determinations; *much talke hinders observation, and keepes things from being weighd.* A man shall meete with such *talkatives* as (like the beating of an unbrac'd drum) are able to beate some men out of their wits, at least their patience; *they are so confusedly busy, and so busily confused.*

4 Principle, hear much, speake little.

The

The fifth Principle.

5 *Weigh not who ſpeakes, nor how it is ſpoken, but what is ſpoken*; you ſhould not overvalue, nor undervalue a truth, becauſe ye like or diſlike the party or his manner of ſpeaking. Sometime (*according to the proverbe*) wee dandle the child for love of the Nurſe, and take up an opinion for his ſake that brings it; * and others refuſe an opinion becauſe ſuch a one holds it.

5 Principle, weigh what is ſpoken.

* *Maldonate* ſaid of the explication of a place of Scripture, that it was moſt agreeable to antiquity, but becauſe *Calvin* had ſo interpreted it, he would chuſe a new one. Phil. 4 15.

But *Chriſtians*, conſider what you doe; would a man take *poyſon*, though from a *Father*, or refuſe a *Cordiall* though from an *enemy*? It was better ſaid? *Amicus Plato*, and *Amicus Ariſtoteles, ſed magis amica veritas*. And the Apoſtle rejoyced that Chriſt was preached, though they that preacht him did it out of envy and to add to his bonds; *go from any man to go to truth*; but *go from no truth to go to any man*. As Chriſt ſaid, the *pollution* is not from without, neither indeed (in this ſenſe) the *purity*. What is the word the better for being in *Pauls* mouth, or the worſe for being in *Apollos*? What is the *Heavenly treaſure* the worſe for being brought in an *earthen veſſell*? or the better when *handed* to us by an *Angell*? is the *word of wiſdome* the better for the *wiſdome of words*? or is truth the leſſe beautifull becauſe naked and not arrayed with *Sattin words*, and *ſilkin phraſes*? what though a man have neither ſilver nor gold to give you, *is not Chriſt worth the receiving*?

'Tis ſtrange to ſee how men are led into, & led out of opinions meerly by an opinion

of

of the man. The *Philoſopher* (though he were the ſame man and of the ſame mind) in his *ſqualid rags*, could not finde admiſſion, when *better robes* procur'd both an open doore, and reverence. *Boldneſſe* and readineſſe of *ſpeech* with the *moſt* (though not with the moſt *judicious* (*bears* away the *Bell*. To go from *Ariſtotle*, though a man go to reaſon, is, *or had wont to be*, no ſmall diſgrace in the ſchooles.

Ipſe dixit ſwayd all.

If *Herod* ſpeak, then it is the voyce of *God* and not of man! but if *Paul* ſpeake, then 'tis what will this *babler* ſay? Some cannot heare *unleſſe* a *Doctor* preach; others will not heare *if* a *Doctor* preach. Surely *Chriſtians*, theſe things ought not to be ſo; *truth* ſhould be *welcome* to us though the *Devill* the father of lies brought it to us; and *nothing but truth*, though an *Angel* from Heaven be the meſſenger.

The ſixth Principle.

6 Principle, cuſtome. Chriſt calld himſelf truth, not cuſtome.

6. *Let not cuſtome beare ſway for or againſt an opinion.* Let not Antiquity or Novelty make you reſpect or diſreſpect a truth; *father truth for truths ſake whether old or new.* Though all truth be old*, yet our *ſight* of truth may be new; why then ſhould *new light* be a trouble to ſome, or *tradition* a burthen to others? why ſhould *Divine* or *Orthodox*, or *Orthodox Divine* grow out of date? or why ſhould not a *Goſpell Preacher* be in ſeaſon? Some *like* words and practices becauſe of *cuſtome*; others have no other reaſon for their *diſlike*. *Never walk by what*

* Old truths may come newly to light, God is not tyed to time, for the gift of Illumination. Dr. *Hall.*

hath

hath been done, or what is done, unles it be what ought to be done. Reduce things to their primitive institution; and then see what God saith of them, as our Saviour told the Pharises, *Mat.*19.8. Though *Moses* for the hardnesse of your heart suffered you to put away your *Wives*, yet from the *beginning* it was not so. Mat. 19.8.

Men doe now adays by *opinions*, as many doe by their *cloaths*; some will keepe to their great grandfathers habit and fashion; others as changeable as the *Moone*, thinke they are never in fashion, unlesse they be ever changing fashions. Some cannot like a truth, because 'tis not of *ancient standing*; others like it because it tis of *yesterday*. Some can reverence none but *gray-haird* opinions, others like none but youthfull and *smooth-fac'd* ones. Tis true the * *multitude of yeares* teacheth wisdome, and so may *the* * *few of dayes*; 'tis *truth*, and nothing but the *truth*, and all the *truth*, which should have our esteem, whether it be old or yong; whether the first borne *of time*, or the last. * Age. * Youth.

The seventh Principle.

7 In all discourses and disputations, *use proper Media* or arguments to prove your teners by; bring not *Scriptures* to your *reason*, but your *reason* to *Scripture*; or judge reason by reason, and Scripture by Scripture. *Morall* arguments are not fit and proper to prove *naturall* Principles by, nor in many things *rationall* Arguments to prove or disprove *Scripture* by. Prove spirituall things 7 Principle, proper Arguments.

things by ſpirituall Arguments, as the *Apoſtle* hints to us, 1 *Cor.* 2.13. which things alſo we ſpeak, not in the words which mans wiſdome teacheth, but which the holy Ghoſt teacheth, *comparing ſpirituall things with ſpirituall*; or judging ſpiritualls with ſpirituals. The Apoſtle did not borrow words or Arguments from without, but fitted ſpirituall Arguments to prove ſpirituall things. *Never draw Eccleſiaſticall concluſions from Political! premiſes.*

1 Cor. 2.13.

The eighth Principle.

8 Principle, cavill not.

8. *Diſcourſe not to cavill but to convince, or to be convinced.* Many diſcourſe and diſpute more for *faction*, then *ſatisfaction*, and hence come ſo many *factions*.

Many, *yea to many*, diſcourſe and diſpute to ſhew forth *themſelves* more then *truth*, taking more care to ſhew what *may* be ſaid, then what *ſhould* be ſaid: ever carping and making *objections*, when there needs none to be made.

The ninth Principle.

9 Principle, yeeld to truth.

9 *When truth is ſpoken yeeld to it*; men thinke it a ſhame to ſubmit and ſurrender themſelves after they have ſo *long* and ſo *ſtoutly* ſtood in the defence of *their* opinion: and therefore though they be convinced that their *tenet* is at leaſt ſuſpitious, like ſo many *ſophiſters* in the Schooles they ſtudy to evade by diſtinctions, rather then give glory to God in confeſſing their ſin.

But

But *Christians*, 'tis no small conquest and victory that you obtaine, when your selfe, error and darknesse is overcome and captivated by truth. *'Tis an honour to be overcome by truth, but to overcome the truth is shame. Plutarch* makes it a great discovery of proficiency in vertue, when a man doth not take it ill that he is confuted.

The tenth Principle.

10 Principle, practice together.

10 *When, and as far as you are convinced, practice.* Go together as farre as you can; what need you part till needs must? you can agree to preach, heare and pray together, though in other things you differ. *I have seen such sweet successe upon the Prayers of Christians met together, who have differed in severall opinions*, that I cannot but beseech Christians, that they would not forsake the assembling of themselves together as the manner of some is. Heb. 10. 25.

Let us therefore *Brethren*, as many as be perfect, be thus minded; and whereto we have already attained, let us walke by the same rule: and if in any thing yee be otherwise minded, God shall reveale *even this* unto you. Phil. 3. 15.

II PART.

II. PART.

More uniting Principles,

In the meane time let us like Christians observe these ensuing Principles. They are as salve, and you may guesse at the nature of our wounds by them; I shall leave the application of them to the blessing of God.

---

1 Principle, Forbearance.

1. *Let us beare with one another, and forbeare one another in love*: We are commanded to bear one anothers burthens, *Gal.* 6. 2. That so we may fulfill the Law of Christ; and we shall *undoubtedly* be commended; for 'tis according to the good will of Christ, if we beare one anothers burdens. I am confident 'tis a burden to many a soul that they are not in all things like-minded unto their brethren; *Yea 'tis not without some feare and trembling that in any thing they disagree from so many worthy and gracious men that are otherwise minded.* Oh helpe to beare, or at least beare with the burden.

You cannot keepe the *unity* of the spirit in the *bond* of peace, unlesse you *forbeare* one another in love, as appeares most plainly by their connection, *Eph.* 4. 2, 3. forbearing one another in love, indeavouring to keep the unity of the spirit in the bond of peace: this indeavour for unity and peace will be lost, unlesse God who bears with us, teach us also to beare one with another.

Take

Take these reasons for forbearance.

Reasons for forbearance.

1 The oneness of your end.

1. *You all pretend, yea I hope intend the same end:* you professe one and the same designe, *viz.* the advancement of the *Gospell* of *Peace*, and the *Peace* of the *Gospell*. Should ye not therefore in relation to this end, rejoyce that Christ is preacht, though some should preach him out of envy and on purpose to adde to your bonds? it was *Pauls* joy, *Philip.* 15. to 18.

Why *my dearly Beloved* are yee, *Ephraim* against *Manasseth*, and *Manasseth* against *Ephraim*, seeing both are for *Judah*? Oh that *Ephraim* might not envy *Manasseth*, nor *Manasseth* vex *Ephraim* any more. See that remarkable passage in *Mar.* 9. *v.* 38. saith *Iohn*, *Master*, wee saw one casting out Devils in thy name, and he followeth not us, and we *forbade* him, because he followed not us. *Christians*, is not this many a mans language? *forbid* him; *silence* him; *out* with him; *downe* with him; why so? why, because he followeth not us. But Jesus *forbad John* to *forbid* him; for, *v.* 39. Jesus said, *forbid* him not; and he gives two reasons of it, first no man which shall doe a miracle in my name, can lightly speake evill of me. Secondly, *v.* 40. for he that is not against us, is on our part. *Christians*, can he be against you that is for Christ? what though he follow not you, he notwithstanding carries on Christs end; blessed God, *forbid* this, that we should *forbid* one another to do thy work.

2 Reason, you agree in the most and best;

2. *You agree in the most and the best things.*

The Fundamentalls and essentialls of Religion *(in which you to whom I write do agree)* are of far more worth, and therefore of farre more concernment to *ingage* you, then circumstantials and accidentals *(the things in which you disagree)* are to *disingage* you.

3 Reason, consider your selves.

3. *Consider that your selves* also are men subject to the like infirmities with your Brethren, and subject to the like pasions, and have also your failings and aberrations; in many things we offend all; who is there that sinneth not? *good Lord!* if thou shouldst be so soone angry with us, as wee are one with another, who could stand? I beseech you to read this Scripture with all lowlinesse, and meeknesse of mind. *Gal.6.1. Brethren,* if a man (or as the *margin* reads it, *Although* a man) be overtaken in a fault, yee who are *spirituall*, restore such an one in the *spirit of meeknesse*; why so? considering thy self, lest thou also be tempted. *If thou bee tempted, that which thou findest fault with, may be thy fault.*

1 Gal.6.1.

The second Principle.

2 Charity.

2. Untill ye are agreed, *have charitable thoughts, not hard and harsh censures of each others walking.* Judge it rather to be *conscience* then *stubbornnesse*, which ingageth men to walke in different courses. You would have others think so of you; why wil not you thinke so of others? who would not thinke but that to have every mans good will, to keepe the love of relations, to injoy their liberties,

liberties, men would comply with any thing, were there not an awe upon their *consciences*? whence it may arise, I will not question.

Love thinkes no evill, viz. of others, as well as towards others. Love banisheth jealousies and suspicions, and so consequently censures. 1 Cor. 13. 5.

The third Principle.

3 *Draw not away your love, when God draws not away his love*; dare any man deny his love to that man, where God grants his love? If any man love not the Lord Jesus Christ, let him be *Anathema Maranatha*. But is any man beloved and a lover of Christ? Oh take heed, deny him not your love. *Let that of the spirit which appears in him, draw thine heart more towards him, then that of flesh which appears, take off thine heart from him.* 3 Principle, love whom God loves. 1 Cor. 16. 22.

We many times take notice of that which will divide, and not of that which will unite. A small error was soone espyed in certaine pictures of *Apelles*, when a thousand *excellent touches* were not at all observed. One hour of *Eclipse* causeth the *Sun* to be more gazed on, then a thousand faire dayes. Those souldiers who followed *Cæsars* triumph, published his *vices*, but concealed his *virtues*. But *deare Christians*, let us rather say one to another, as Queene *Elizabeth* said to the Lord *Burleigh*, sit downe *my Lord* wee make much of you, not for your *bad leg*, but for your *good Head*. Let us make much of each other and sit downe together,

not becauſe their is badneſſe in the feet, but becauſe there is goodneſſe in the head and heart.

The fourth Principle.

4 Principle, Cenſure not intentions.

4. *Cenſure no mans intention, till his practice, either words or workes diſcover his meaning.* Many times by their feares, jealouſies and ſuſpitions men create that in their hearts, which had never a place in the ſuſpected parties imagination. *Jacob* was needleſſely troubled and cauſleſſy affraid of his brother *Eſau*, when nothing gave him occaſion to ſuſpect his brother, but his own *guilty conſcience*, which told him he did deſerve it. *Jacob* feares that he came to execute revenge, when he comes to *welcome* home his brother, and entertaine him honorably.

Jealouſy is as quick as *Martiall Law*; Arraignes, Condemnes and Executes all in a moment.

* Miſtakes of things cauſe things to be taken amiſſe.

* Nothing doth more hurt and wrong to friends then jealouſies. Some cry out of ſome, theſe men intend nothing but *Anarchy* and confuſion; ſo that ſhortly there will be no *difference* of (nor reſpect to) *perſons*. Others cry out of others, theſe men intend nothing but *Lordſhip* and tyranny, to incroach all power into their own hand, and ſo to be Maſters over our faith, and to lord it over the Lords inheritance. But why are ye become evill judges of thoughts? are you the ſearchers of hearts? you would judge more righteous judgement in this, to judge according to appearance.

The

The fifth Principle.

5. *Do nothing whereby to incenſe and exaſperate one another.* Provoke one another to love as much as you can, but to wrath as lit- as you may, nay, not at all. 'Tis becomming *Chriſtians* to uſe ſoft words, and they turn away wrath; but many words ſtirre up ſtrife. Bitter words are like *ſharpe ſwords*, they peirce to the very Soule. *But let others paſſion provoke your compaſſion.* Twas ſweetly ſaid of *Calvin* concerning *Luther*, *though hee call me Devill, I will call him Saint.* Oh that Chriſtians would learne that leſſon of Chriſt, when you are reviled, revile not againe!

5 Principle, Incenſe not.

Prov. 15. 1.

Alas, doe not men ſpeake bitterly againſt bitter ſpeaking; and write bitterly againſt bitter writings? becomming *inexcuſable* thereby; for wherein they judge others, they condemne themſelves, being doers of the ſame things. Oh that *Chriſtians* would overcome evill with good, paſſion with meeknes, bitterneſſe with ſweetneſſe; for a ſoft tongue breakes the bone. *Prov.* 25. 15. Oh how did *Abigals affection* conquer *Davids paſſion*, though heated ſeven fold! And how did *Davids kindneſſe* to *Saul*, make *Saul* confeſſe *his unkindneſſe* to David! *How ever others carry themſelves toward us unbecomming Chriſtians, our carriage toward them ſhould be no other then is becomming Chriſtians.*

Rom. 2. 1.

A *Publican* will love where he findes love, and ſalute when he is ſaluted; but you (*ah you Chriſtians!*) are to exceed and excell in love; To love when you are not loved,

(*though the more you love, the lesse ye be beloved*) to speake faire, when you are ill-spoken of; not to render railing for railing,
1 Pet. 3. 8 9 but contrariwise blessing, knowing that you are thereunto called.

3 Pet. 2. 11. *Christians* should be as the *Angels*, which are greater in power and might, yet bring *no railing* accusations before the Lord: *Michael* the Archangel disputing with the *Devill* about the body of *Moses*, durst not bring (*harke yee Christians*) he durst not bring a railing accusation, but said the *Lord rebuke thee* Let us doe for the future, as *Johns Disciples* did by their Master, when *Herod* slew him, *Mat.* 14. 12. they tooke up the Body and buried it, and went and told Jesus. Let us bury in oblivion, all railings and injuries, *only go and tell Jesus, and say, Lord rebuke them.*

The sixth Principle.

6 Principle. 6. *Goe not about to make one another odious by representing things worse then they are.* Many times the picture of the Lion is more dreadfull then the Lion himselfe. *Good Lord!* in what black, ugly and deformed shapes doe men set forth one another, as if they were Monsters, and no men?

Ah——————————
——————Pudetque referre,
Hæc dici potuisse, et non potuisse refelli.
Ah——————————
I blush to tell it,
That I can speake it,
But cannot refell it.

Ter-

Tertullus never ſtrained his Oratory againſt *Paul*, nor *Tobias* and *Sanballat* theirs againſt *Nehemiah*, more then Chriſtians *(if at leaſt they be as they are called)* doe ſtraine theirs to bring one another under diſreſpect and *odium*.

The ſeventh Principle.

7. *Draw not concluſions from other mens Principles, and then ſay they are their opinions.* 7 Principle.
We may make the ſame complaint *as David*, they wreſt, torture and wracke my words. *Alas*! men ſet every thing on the *tenter-hookes*, and ſtretch and twiſt every Principle like a noſe of wax. Pſal 56. 5.

Alas! what pitty 'tis to ſee men invert and pervert one anothers words, and at length to draw ſuch concluſions as would make one think they meant what they never meant? *'Twere a good thing to interpret candidly, and when a thing will beare a double conſtruction, to take it in the beſt ſenſe.* But we ſee by ſad experience that *Sophiſtry* makes more *Syllogiſmes* then *Logick* doth.

So ſome miſtooke and miſreported *Paul*, *Rom.* 3. 8 as if he had ſaid, *that we might do evill, ſo good might come thereof.* So the *Iews* depoſe that Chriſt ſaid he would *deſtroy the Temple at Jeruſalem* in three dayes and raiſe it againe, when he ſpake of his Body as appears, *Ioh.* 2. 21. what words thus wreſted and perverted may not be called hæreſy and (*as they ſaid of Chriſt words,*) Blaſphemy? when if taken as meant and in their *proper ſenſe*, may be found very ſound and conſonant to Mat. 26. 61. Iohn 2. 21.

truth. *Take heed therefore of glossing or commenting upon an others Text.*

The eighth Principle.

8 Principle, Doe as you would be done to.

8. *Grant to others what you would have others grant to you.* We are usually better at *receiving* then at *giving*; we care not how much we receive, nor how little we give: though it bee more *honorable* to give then to receive? When our selves are inferiours and others superiours, wee beg (as did the servant, *Mat.*18.26) Have patience a little, *have a little patience*; but when our selves are superiours, and others inferious, *we have no patience at all*

Jesus Christ sums up the Law and the Prophets in this principle, [*Mat.*7.12] Therefore all things, whatsoever ye would that men should doe to you, doe yee even so to them. This is all that the *Law, viz. love thy Neighbour as thy selfe*, doth require, and the doing of it is the fullfilling of the Law. 'Tis indeed a *golden* rule, a *royall* Law, the *standard* of equity, according to which we must converse with all men.

Ah Christians! did wee make other mens cases our owne, we should say the case is altered. *Iob* pleads thus with his friends, I could also speake as you, *if your soule were in my soules stead*, I could heape up words against you, and shake my head at you; *But* I would strengthen you with my mouth, and the moving of my lips should asswage your griefe.

Iob 16 4.

Many a *great Commander* have upon this very

very *consideration* shewne themselves exceeding *mercifull* and kind to their *captives*, considering *it might be their owne case*, and then they would be glad of mercy. And indeed *victory* to generous minds is onely an *inducement* to *Moderation*.

See how *Adonibesek's* conscience flyes in his face for his cruelty, when hee himselfe was served by others as he had served others. *Iudg.* 1.7. And *Adonibesek* said, three score and ten Kings having their thumbs and their great toes cut off, gather'd their meat under my table; *as I have done, so God hath requited me.*

The ninth Principle.

9. *Doe nothing in prejudice or partiality*; the one will make you an enemy to good, the other will make you a friend to evill. Prejudice will take in nothing, partiality will take in any thing. 9 Principle, no prejudice nor partiality.

Alas! such is our misery that men *part* Religion, and love by *parties*. Men love not (*as God loves*) without respect of persons; but men love such, because they take part with them and their designes; and have prejudice against others, because they are not their followers.

Till wee *love one another* according as Christ hath given us command and example, as he hath loved us, that is *as his*, wee cannot expect so sweet a concord, as then we may.

The

The tenth Principle.

10 Principle. 10. *Ascend or descend, go higher or lower,* do any thing (*Sinne excepted*) that you may agree. Become all things, to all men, if at last by any meanes you may winne some.

1 Cor. 10. 24. No such way to win one anothers love, as by denying our selves to seek one anothers wealth.

Nature is so in love with *unity*, that Particular beings will forsake their owne interests, their *elements* and centres which are their *rest* and happines, rather then there should be a breach or *vacuity* in nature; and 'tis but reason that particulars should serve the universall, [*for they who so lose, shall save*] seeing that unlesse the vessell be preserved their Cabins cannot.

Alas Christians! how will yee thus seek every man his owne, and not the things of Jesus Christ? Oh how glad am I! my joy is now fulfilled *saith John*, at Christs increase, though his increase be my decrease; and *Paul* would rather sterve himselfe and never eate flesh while he lived, then doe any thing which should offend or sadden his weake Brother.

Bodies ductile and tensile (*metalls that will be drawne into wires; wooll and towe, which will be drawne into yarne or thread*) have in them the appetite of not discontinuing so strong, that they will follow the force which *wire-draws* and pulls them out, rather then discontinue or forsake their owne bodies.

Cra-

Cratisiclea the mother of *Cleomenes*, (when he was loth to send her for a pledge into *Ægypt*) said unto him; come, come, put me into a ship, and send me whither thou wilt, that this body of mine may do some good to my *Country*, before crooked age consume my life without profit.

O that there were such a heart in us, but to lay aside our own *particular relations and interests*, that there may not be so many a breach in the publick; let us be weak with the weak, as well as strong with the strong, that we may make up breaches.

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3. PART.

For a further helpe to unity I shall lay down some other Principles to unite our judgments; and submit them to the judgement of the Saints, whether they speak not according to God or no.

The first Principle.

1. Principle, make the Scripture judge.

1. SEeing there is nothing to bee practised, believed or taught, which is not agreeable to the mind of God, *Let us make the Word of God our Iudge.*

The Scriptures (*as is granted by all that I write to*) are the touchstone by which all religious Principles and Acts are to be tryed. *To the Law and to the Testimony*, if they speake not according to this rule, 'tis because there is no light in them, *Isa.*8.20. Let nothing passe for *currant coine*, which hath not this *stamp* upon it. Cer-

Certainly no Christian will refuse to make the truth of God contained in the Scriptures the judge of all he holds and practiseth, it being the basis of both, if they be laid on their true foundation; *'tis the tryall which trys all*; and therefore bring your opinions to the light, to see whether they be of God or no.

If the Scriptures write *jus divium* divine right upon any opinion, 'tis then *authentick*; but all other authority is not sufficient to command either faith or practice. The *Bereans*[*Acts* 17.11.]were called more noble then they of *Thessalonica*, because they did not take things upon trust, and believe *implicitely*, but searched the Scriptures daily, whether these things were so. If any man or *an Angel from Heaven* bring you any other Doctrine, let him be accursed, *Gal.* 1.8.

Certainly these are the undoubted, perfect and infallible rule, for all matters of faith and practice, or God could not judge the world by them at the last day.

Let us do therefore as the *wise men*, when they saw the *starre*, go up to *Ierusalem*, that is to the Law and to the testimony, and willingly acquiesce in the *Answer* we receive from the *Oracles* of God.

The second Principle.

2 Principle, Right understanding of Scriptures.

2. *Labour for a right understanding of Scriptures*; for the want of this makes all our differences; *we erre not knowing the Scriptures*. Every one indeed brings Scripture, but most bring *their owne*, not the *Scriptures owne* sense, for their opinions.

For

For a right understanding of Scripture take these three courses. Three helps to understand Scripture.

First, *consult with the Spirit of God.* None knoweth the mind of God, but the Spirit of God, 1 *Cor.* 2.11. The *Philistians* by *plowing* with *Sampsons heifer*, came to know his *riddle*. If any therefore want wisedome, let him aske it of God who giveth liberally and upbraideth not: yea he giveth the *Spirit* to them that aske him. 1 The Spirit. Iames 1.5. Luke 11.13.

Secondly, *Consult with the Saints*; for the secret of the Lord is with them that feare him, and he will shew *them* his Covenant. [*Psal.* 25 14.] converse with them, who converse with God. The Saints have cleerer apprehensions of the Scripture, then other men; and can give a better account of the mystery (*not so perhaps of The History*) then many a learned man can doe: the *reason is apparent*; for the godly man, though illiterate, hath the Law in his heart, and the truth in his inward parts; *The Bible is transcrib'd within him.* But the most learned man in the World (if not a Saint) hath it not in the *experience*, though he have it in the *expression*. 2 The Saints.

Not beloved that I speake in *dislike* of learning and its use; *no*, I do confesse that next to the Lord Jesus Christ and communion with God in him, there is *no portion* (whether riches honours or pleasures) *like unto it*, in my esteeme. This by the way; *now to our purpose.* Prov. 3.4 6.

It is good therefore to consult with the Saints; a conjunction of Counsellours will do well; for in the multitude of them there

there is like to bee ſafety. *Prov.*11.14. *As to depend only on other mens judgement, were to make as if the ſpirit had not come to thy ſelf; ſo to depend onely on thy owne judgement, were to make as if the ſpirit of God had not come to others.*

Three other Rules. Thirdly, *Uſe* ſuch *helps* as God hath made uſefull to others for their right underſtanding of Scriptures.

Rules for the underſtanding of the Scripture. *Such as God hath made uſefull to me and many other Chriſtians, I ſhall ſet before you; I ſpeak as to wiſe men, judge ye what I ſay.*

The firſt Rule.

The firſt Rule 1. THat the *Father, Son,* and *Spirit* as they are one, ſo they *agree in one,* 1 *Ioh.*5.7,8. they have but one deſigne. The Father, Son and Spirit are not like the gods of heathen (*which indeed are not gods*) always quarreling one with another, claſhing againſt, and contradicting one another; *though they will many things, their will is but one.*

Therefore if you find in Scripture, that *the Sonnes deſigne* in Redemption, ſeemes to bee of larger extent then *the Fathers* in Election, and *the Spirits* in ſanctification, reconcile it by this Rule, for there is but *one and the ſame object* of the Fathers *Election,* the Sonnes *Redemption,* and the Spirits *Sanctification* to eternall life.

The ſecond Rule.

a Rule. *Every particular is to be interpreted by the ſcope of the whole,* and that will free Scriptures from all ſeeming contradictions.

Paul

Paul ſaith, *Romans* 3.28. a man is juſtified by Faith, without * *or apart from* the deeds of the Law: but *Iames* ſaith, *Iam.* 2. 24. Yee ſee then how that by workes a man is juſtified, and not by faith onely * *or alone.*

* χωρὶς.

* Μόνον.

Now here ſeemes to bee a contradiction; but the ſcope of the Scripture will unty this knott *(as I underſtand)* thus. By *Faith alone* we are juſtified, but the *Faith* by which wee are juſtified is *not alone*, 'Tis not (as I conceive) *the worke* Faith, *nor the workes of Faith*, but a *working Faith* whereby we are juſtified.

By Faith the perſon is juſtified, and by workes the faith is juſtified; and thus Beloved (I hope) you ſee clearly, that there is not *concordia diſcors*, a diſagreeing agreement, but *diſcordia concors*, an agreeing diſagreement between theſe two Scriptures.

One ſaith *(to this our purpoſe)* that to hang on any word or phraſe in a Text and neglect the ſcope, ſavours of an *Hæreticall* diſpoſition. And *Luther* hath a ſweet saying to this purpoſe, *Grammaticam decet Theologiæ cedere, quum ſubjecta ſunt verba rebus, non res verbis: vox merito ſenſum ſequatur & litera ſpiritum.* The ſenſe in ſhort is this, Words muſt give place to the matter and ſenſe; *His reaſon is this*, becauſe the matter is not for the words, but the words for the matter. And *againe* Divinely, *Iſte modus intelligendi aut interpretandi Scripturas, diverſa ſcil. ex diverſis locis decerpere, eſt fallaciſſimus; habenda igitur*

gitur est tota Scriptura ante oculos, & contraria contrariis conferenda. That way of understanding or interpreting Scriptures, *viz.* to gather diverse things, from diverse places is most deceitfull: the whole Scripture therefore is to bee had before our eyes, and contraries to be compared with contraries.

Friends, I hope it will not be an offence to any to quote an Author; for I beleeve *'Tis as lawfull to consult with the experience of dead as of living Saints.*

The third Rule.

3 Rule. 3. *The place is not truly interpreted, nor consequence well inferd, the consequence whereof is an absurdity* and speakes any thing to the disparagement of the God of grace, or the grace of God, as *Luther* (Divine *Luther*) *omnis Scriptura est pro Christo interpretanda, ex. gr. Serva mandata, scil. in Christo; quia sine Christo nihil potestis.* All Scripture is to be interpreted for Christ; as, keep the Commandements, *viz.* in Christ: for without him yee can doe nothing.

And againe, fully excellent and excellenly full. *Si Adversarii urgent Scripturam contra Christum, urgeamus Christum contra Scripturam.* If our adversaries urge Scripture against Christ, let us urge Christ against Scripture.

If the interpretation of any Text, draw such inferences after it as these, *viz.* *That God is unjust; that God is mutable; that God cannot doe all things; that Christ is*

m.

not able of and by himſelfe to ſave to the utmoſt, that the Saints ſhall not be kept through Faith by the power of God to ſalvation: I ſay if ſuch inferences follow the interpretation of any Scripture, 'tis not truly interpreted: *for they cannot ſpeake againſt the truth, but for the truth.*

The fourth Rule.

4. *Take heed of diſtinctions*; though there may bee uſe of them, yet for the moſt part, *the moſt part of diſtinctions* ariſe from darkneſſe and ignorance, or from wilfulneſſe. Therefore take heed of them, and admit not of any which are not *well grounded* on the Scripture. Did we ſpeake more *punctually* to all points, and more *diſtinctly*, there would be fewer diſtinctions. 4. Rule.

It is a common thing with many men, that cannot or will not (*Oh that there were not ſuch as will not!*) underſtand the truth, to raiſe diſtinctions and evade that way. When men know not what to ſay, then like *Sophiſters* they cry *diſtinguiſh*, we muſt diſtinguiſh. And there *Materialiter* and *formaliter*, *ſtrictè* and *latè* (*poore thread-beare tearmes*) are toſſed up and downe like *Tennis Balls*.

The fifth Rule.

5. *Parables and ſimilitudes hold not in the particulars, but in the whole; not in every ſentence, but in the ſcope.* 5. Rule.

They runne not on all foure, as we ſay; they are of more uſe for *Illuſtration* then *Demonſtration*. And I beleeve there is not

a truth held out in a *parable*, but its held forth also in some other place of Scripture, which will be better to ground on, being *usually* more cleare.

The sixth Rule.

6. Rule. The Hebrew Drs say that the law hath seventy faces, i.e. manner of ways to be opened and applyed. *Ainsworth* in his preface.

6. Seeing God in Scriptures speaks much in a little, *interpret Scripture in the largest sense*. Scripture is like to *Lawes of favour*, which are to be extended as farre as may be. We wrong many a Text of Scripture by confining, bounding and limiting it in a narrow compasse.

In the new Testament the Apostles bring the same Testimony to diverse purposes.

The *Evangelists* looke upon severall Texts as fulfilled in their days, which were fulfilled long before; as *Matth.* 3.17. then was fulfilled that which was spoken by the Prophet *Jeremiah*, saying, &c. Now this was fulfilled *Literally* in *Jeremy* 31. 15. When *Ephraim* (*which came from Rachel*) was in captivity, and fulfilled here by *allusion*; as much as if it had been said, *wee may now take up the words of the Propher*, as if that place were not fulfilld till now. And so you shall often finde *severall* Texts upon *severall* occasions applyed to *severall* uses; which, shewes that the *sense should not be confined*. As for instance that Text [*Hab.* 2 4. *The just shall live by Faith*] is applyed in severall senses, as appears by comparing it with *Romans* 1.17. *Gal.* 3. 11. *Heb.* 10. 38. in all which places 'tis quoted.

The seventh Rule.

7. Rule.

6. No place must be interpreted so, as to make the two Commandements, *love*

God

God and *love your Neighbour*, to prejudice each other. As the Proverb is, *we must not rob* Peter *to cloth* Paul. We may not take from God, to give to our Neighbour, nor take from our Neighbour, to give to God.

As *Honour thy Father and thy mother*: now wee must not under pretence of *honouring* our Parents *dishonour* God; no, *'tis obedience to disobey them, wherein we cannot obey them, unlesse we disobey God.* Neither may we under pretence of *Corban* or a gift, refuse to doe ought for our Father and Mother, *as God Commands us*, lest we make the Word of God of none effect. Mark 7. 11.

The eighth Rule.

8. *Distinguish* betweene *things spoken properly, and things spoken figuratively*, as also between things meant literally, and things meant spiritually. The Prophet *Malachy* said, *Malac.* 4 5. that *Elias* must first come, which was spoken of *John* the Baptist, as *Christ* cleares it *Mathew* 7. 12. So these words *Mat.* 16. 6. beware of the *Leaven* of the *Pharisees*, are not meant properly but figuratively. 8 Rule.

If a man should take that place [*Mat.* 5. 29. *If thine eye offend thee, pull it out*] literally, he might be guilty of *Self-murder*. Therefore it is to be understood spiritually; *viz.* of any thing that is as neare, deare and tender as our eye to us. *Origen*, who interpreted all, *or almost all* other places of Scripture mystically, understood this place literally [*Matthew* 19. 12. Some make themselves Eunuches for the Kingdome of God] and thereupon

gelded himſelfe: but ſurely *Origen* had not that *ab origine*, for from the beginning it was not ſo; it was not *inſtituted* by God; therefore muſt not be *executed* by man.

The ninth Rule.

9. Rule. All places which ſpeake of Adminiſtrations and Adminiſtrators *are beſt underſtood and interpreted, the nearer the ſenſe comes to Gods deſigne.* Gods deſigne is *Eph.* 4. 11, 12, 13. by all Adminiſtrators and Adminiſtrations to bring about the *perfecting* of the Saints, the *worke* of the Miniſtry, and the *edifying* of the Body of Chriſt, till we all come &c.

Now all Adminiſtrations and Adminiſtrators being to help on *this*, the places of Scripture ſpeaking of ſuch things, are *undoubtedly* beſt underſtood *in the ſenſe* which doth promote that worke.

The tenth Rule.

10. Rule. 10. *If Scripture ſpeake it, beleeve it, though Reaſon cannot finde out the reaſon of it.* The Scripture ſaith in *Iob* 26. 7. That the earth hangeth on nothing. The Scripture ſaith that one is three, and three are one, 1 *Ioh.* 5. 7. *How can reaſon thinke this true?* and yet tis true; for God who is truth, and ſpeakes nothing but truth, ſaith tis ſo.

Yea, let me adde, that *could God be comprehended by our reaſon, we might thinke it reaſon to thinke he were not God.*

The third Principle.

3. Principle. 3. If after all theſe *endeavours*, to attaine and obtaine the *right underſtanding* of Scrip-

Scripture, they yet ſeeme in any particular *to ſpeake darkly*: and as to externall diſpenſations thou know not with which to cloſe, *make Holineſſe thy Rule.*

That way which conduceth moſt to *ſelf-abaſing and Chriſts advancement*, is the ſafeſt: and did Chriſtians judge of opinions and practices by this Rule, they would better diſcerne betweene things that differ.

You heare men ſay *this is Chriſt*, and *here is Chriſt*, and both may ſeem probable to you; but you know not how to determine: there are ſtrong arguments on both hands. Now *conſider*, and in good earneſt weigh, and that *without partiality*, which makes moſt *for a moſt exact walking with God*, and building up one another in the Faith and feare of Jeſus Chriſt, and accordingly ingage.

The fourth Principle.

4. *Make not that common to all, which God hath made peculiar to ſome*, nor make that peculiar to ſome which God hath made common to all; do not ye *inlarge* when God hath *ſtraitned*, nor *ſtraiten* when GOD hath *inlarged*, Caſt not *Pearles* before *Swine*, nor give the *Childrens* Bread to *Dogs*: neither refuſe to give the *children* bread, and deny not *Pearles* to them whom God hath made his *Jewells.* 4. Principle.

Give every one his due, tribute to whom tribute, love to whom love, honour to whom honour. *Bee not you ſhy* of joyning your ſelves when God will joyne himſelfe; leſt you call that *common* and uncleane

which God hath *sanctified*. Bee ſure alſo to make a difference betweene the *precious and the vile*; then God will make you
Ier. 15. 20. unto this people *a fenced brazen Wall*, and though they fight againſt you, they ſhall not prevaile; for the Lord will bee with you to ſave you.

The fifth Principle.

5. Principle. 5. *Confine not God to any, nor deny to God any way of working*; know this, that hee worketh, when, where, how, and by whom he pleaſeth. Becauſe the firſt *Goſpell Miniſtry* was with miracles, can there be none now *without miracles?* why will yee limit the holy one of Iſrael?

If he bring about his end, that is, by the Goſpell to bring in poore ſinners to himſelfe, what matters it whether it bo done by the Worke of his Hand, or by the Word of his Mouth?

And yet *who knowes* but God who did, will againe appeare *in working miracles*; eſpecially at the calling in of the *Jewes*, as hee did then at the calling of the *Gentiles*. But whether he will or no, let not us limit the holy one of Iſrael.

The ſixth Principle.

6. Principle. *Do not divorce what God hath married*, nor ſeparate what God hath joyned together. The *fulfilling* of the righteouſneſſe of the Law without us, doth not hinder the *fulfilling* of it within us; nor the *fulfilling* of the righteouſneſſe of the Law in us, deny the *fulfilling* of the Law without us.

Why

Why ſhould ſome (*like the Corinthians*) cry up *Paul* and *Apollo*, and *Cephas*, and neglect *Chriſt*? and others cry up Chriſt, and neglect * *Paul* and *Apollo*? ſurely *Paul*, *Apollo*, *Cephas* and Chriſt are *very good* friends. *Chriſt* is not *included* in *Paul*, nor *excluded* from *Paul*; but is *within* him and *without* him.

* Yea that reject.

Some cry up Chriſt in the fleſh, others Chriſt in the ſpirit; but beloved *is Chriſt divided*? ſurely Chriſt in the fleſh, and Chriſt in the ſpirit, *doe not oppoſe* one another, why then ſhould any *oppoſe them* one to another?

Some are altogether for the letter, others for the ſpirit and meaning of the word; Beloved, why ſhould yee not bee for both in one, ſeeing they agree in one? *Letter and ſpirit, word and meaning, doe not diſagree nor croſſe one another.* The leſſon when the Scholar hath learned it by heart, doth not differ from that in the Booke, they are ſtill one and the ſame leſſon.

The Word is the meaning expreſt, the meaning is the Word explained. Onely let me adde, that though the word *includes* the meaning fully, yet it doth not *fully expreſſe* the meaning; as appeares by Chriſts expoſition of the Law, *Mat.* 5.

Some looke but little to the *outward* converſation, as if all Religion conſiſted in an *inward retirement* and contemplation; others looke as little to the *inward*, as if all Religion were in the *outward man*: but beloved, the inward and outward man make *but one man*; the inward and outward converſation but *one conformity* to the Will

of God. *He doth not enjoy much of God within, who walks not much with God without: nor doth he walk much with God without, who enjoyes not much of God within.*

7. Principle.

The seventh Principle.

7 *What ever was either rule or priviledge under the Law, is still so under the Gospell, unlesse we can shew its abrogation.* What was once discovered to bee the will of God, continues to be so till hee himselfe doe disanull it. We see indeed that many things are revoked, and though they were once his will, are his will no longer: *for God doth not speake the word because the word is right, but the word is right because God speakes it.*

Let us not therefore thinke that the *old Testament's* authority is not proofe sufficient; surely *as farre as I understand*, his will there, if not abrogated in the *New Testament*, abides still in its full force.

8. Principle.

The eighth Principle.

8. *Use sweetnesse rather then violence*, words rather then Swords *to convince one another*; use *Verba* rather then *verbera*; Argumenta *Aristotelica*, rather then *Bacillina*; rationall *Arguments* rather then *club-Law*, to win upon each other.

Certainly, if *reason and Scripture* will not prevaile, *imprisonment*, &c. are not like to doe it. I am sure *the first* is most suteable to *man*, who cares not to be bound but with the *cords of a man*, viz. *love*; *cords may bind up his hands that he cannot hurt, but love binds up his heart that hee will not hurt.*

A

A Cart may breake yce, but it doth abide yce ſtill, but the Sun doth melt it out of it ſelfe.

I beſeech you *Beloved*, let us rather pray one for another, then make *a prey* one of another: if Chriſt come and find us beating *our fellow ſervants*, how, ah how ſhall we look him in the face? *Oh that every one that reads, would aſk his heart concerning every Rule, and Principle, how farre it doth concerne himſelfe, and not put off, as if others, and not himſelfe were ſpoken to.*

Try all things hold faſt that which is good.

Conſider what hath been ſaid, and the Lord give you underſtanding in al things.

IV. PART.

I ſhall adde ſome Arguments to provoke us to mutuall love.

The firſt provoking Argument. 1. Argument.

1. *TIs the will and command of the Lord Jeſus Chriſt that we love* one another. And oh with what *willingneſſe* ſhould Chriſtians embrace the *will* of Chriſt? Certainly if his command be *grivous* to us, the love of God is not in us, 1 *Ioh.* 5.3.

Alas! how little is *love your enemies* obſerved, when *love one another* is ſo little regarded! Surely you would have been loth to have dealt *ſo unkindly* with a dead friend as not to obſerve *his laſt will and Teſtament*; and will yee deale thus with Chriſt? *are theſe the effects of your affection?* How can you prove what you profeſſe, *that you are his friends*, when he ſaith *Iohn* 15. 14. yee are my friends if yee doe whatſoever I command you? *never talke of friendſhip unleſſe you obey him.*

Read

Reade over that place (*not overly* but seriously) 1 *Iohn.* 4. 20. if a man say *I love God, and hate his Brother, he is a lyar.* Doe yee see this Christians? Who speakes truth? God or you? You say you love God; God saith you lie, for you love not one another.

Meane yee *to mock GOD*, when ye call upon him and pray *thy will be done?* is not this his will that yee *love one another*? what would you have God say *Amen*, and you will not say *so be it*?

The second provoking Argument.

2. Argument. Secondly, *wee have Christ for an example*; hee lived and loved as well as suffered and dyed, leaving us an example. *This is all* wee have to doe in the World, *to shew forth the virtues of Christ, and to walke as we have him for an example.* We write not after our coppy, unlesse wee live and love as Christ did.

See that *remarkable* inference, 1 *Iohn* 4. 11. *verse* 10. *herein is love*, not that we love God, but that he loved us, and sent his Sonne to be the propitiation for our sins: *v.* 11. he drawes this inference, if God so loved us, *what then?* must we love God again? *nay that is not all*, but, how ought wee to love one another, *God having given us such an example?*

* *Abrahams* children, sons of imitation. Christ told the *Jewes* *, that if they had made *Abraham* their example, they would doe as *Abraham* did; and surely did wee propose *Christ* for our *example*, wee should walke as *Christ*. If a *Painter* tell mee hee is about to draw the *Picture of a man*, and it

it prove to bee *like a beast*, I shall hardly beleeve that he had the *Idea of a Man* as an example in his *fancy*.

Surely, while the *products* and results of our *undertakings* bee so brutish and *diabolicall*; how can any man thinke that wee have Christ *as a patterne*, unlesse they judge Christ by us to be according to us, *viz.* malicious and envious as we are?

Ah my Brethren, tender the honour of Christ more; he hath told the World that they may read *him* in you, and your obedience to his commands will give all the world to understand that yee are his Disciples: *alas*, what will men think of Christ, when they see his Disciples walk in strife and bitter envyings?

You are *his Epistle* to bee knowne and read of all men; and if the *coppy* containe such bitter things, will they not think that the *originall* containes the same? *Ah Beloved! why doe you bring up an evill report upon the Lord Jesus?*

When the streames are bitter, will any thinke the fountaine sweet? The Academicks, the Peripatetticks, the Stoicks and Epicurians, *& all the sects of the Philosophers*, were more carefull to follow their leaders, then Christians are to follow Christ.

But as *Alexander* said to a cowardly souldier of his called *Alexander*, *leave off thy name or fight better*; never call your selves *Christians*, and pretend to walke as you have Christ for an example, unlesse men may read that in you, which was read in Christ, *viz. love*.

The

The third provoking Argument.

3 Argument. Aut hoc non eſt Evangelium, aut nos non ſumus Evangelici.

Thirdly, *Love is debt.* You owe love, and ſhould owe nothing elſe to one another. *Chriſtians, will ye not be honeſt men and pay your debt?* Romans 13. 8, 9, 10. when you love one another, you fulfill the Law, and pay your debt.

Is it not ſtrange *that Chriſtians ſhould be ſuch Antinomians?* this is Chriſts Law, *love one another;* now you are *Antinomians* if yee love not one another; certainly a man that is *for love* is no *Antinomian*, for the law is fulfilled in this one word, *viz. Love.* Look to it Chriſtians, you will never be out of the danger of being arreſted one by another till you *pay your debt*, and love one another.

The fourth provoking Argument.

4. Argument. Fourthly, *your union and communion* one with another, your loving one of another, *will remove the ſcandalls which your diviſions bring upon the truth of God.* There is no ſuch ſtumbling block which cauſeth the World *to wage the way of God*, as the diviſion of Saints.

It is bad like (*ſaith the World*) that they can teach us the truth, when they cannot agree about it themſelves. *Bleſſed God!* what a reproach is this? Oh that this ſhould bee publiſhed in *Askalon* and ſpoken in *Gath!*

Chriſtians, would it not make you *bluſh*, if you ſhould heare poore ſoules (*as I have heard (the Lord knowes) with a ſorry heart*) come and tell you, that there is *nothing* keepes them ſo much in doubt, *nothing* fills them ſo full of feares, as *the diviſion of Saints.* Alas

Alas *ſaith a poore ſoule*, my ſoule is in a ſtrait betweene two, and what to doe I know not; one tells me this is *Sylla*, another tells mee thats *Charybdis*; one tells mee that in that way *there is a Lyon*, another tells mee that if I leane on that wall *a Serpent will bite me*, and this ſaith the poore ſoule, even rends my heart to peeces.

Ah Chriſtians, let the ſighing of theſe poore Babes and *Infants ſoules*, prevaile with yee; yea, let them who as yet are unborne (*being not new borne*) ſee your ſweet and loving converſation, that they may be won by it.

The fifth provoking Argument.

Fifthly, *Your living in love will midwife into the World, that long lookt, and longed for man-child of Reformation*, with which wee travell in birth to this very day.

Alas! we are like *Iacob* and *Eſau*, ſtrugling in the wombe for priority and Elderſhip, and ſo prove our *ſelves fooliſh children* by ſtanding in the way of breaking forth. Every body cryes out, *where is the Reformation?* you promiſed us a Reformation; ah, will ye not lay it to heart? undoubtedly *had you not fallen out about the way*, you had come to your journies end long ſince.

Nothing retards and hinders publick motion, ſo much as diviſion, when one goes this way, another that. 'Tis ſpoken to the *everlaſting praiſe* of Iſraell, *Iudg.* 28.1. they were gathered together *as one man*, and *ver.* 8. all the people aroſe *as one man*. So *Eſra* 3.1. the people gathered together *as one man*,

man, *Nehem.*8.1. and all the people gathered together *as one man*.

Had they beene divided, how had the work gone on? *Christians*, shall Israel *in the flesh* be as one man, and shall not Israel *in the spirit*? were they so zealous for the *Type*, and shall not wee for the *Antitype*? yea for the *shadow*, and shall not we for the *body*? as you love *publick settlement* and safety, love one another.

The sixth provoking Argument.

6. Argument. 6. *Union and love will preserve you, but division and envy will be your ruine.* Gala.5. 15. but if ye bite and devour one another, take heede ye bee not consumed one of another,

What! are Christians become like Milstones, which having no grise to grinde, set themselves on fire? that the World should hate you, and seek your ruine *is no wonder*; but that your selves should hate on another, *tis monstrous.* Was it ever known that any hated his *owne flesh*? you are flesh of flesh and bone of bone, *yea of one spirit with Iesus Christ.* Oh if you were but sensible, how sensible Iesus Christ is hereof! Think yee that it paines him not to have his members thus disjoynted? surely he crys out, *I am wounded*, yea my friends wound me.

What! Brethren sheath their Swords in each others bowels! Will ye bring that ruine upon your selves which *the Devill and his agents* have attempted, *but in vain*? Will ye pull out one anothers eyes to make the *Philistins* sport?

Ah take heede, lest whilst you *fall out* among your selves, a common enemy *fall in* upon

upon you and end the controversy, *by both your ends.* Surely the Word *hug* themselves in these hopes; and the Saints *shrugge* for these feares.

When *Agamemnon* and *Achilles* were fallen out, *Homer* brings in *Nestor* perswading them to reconciliation from these two arguments.

Μέγα πένθος Ἀχαΐδα γαῖαν ἱκάνει,
ἧκεν γηθήσαι Πρίαμος Πριαμοιότε παῖδες.

Alas! *great sadnesse will the Greekes possesse;*
Priams *and* Trojans *joy will be no lesse.*

The World wisheth of you (*as* Tacitus of *the* Germans) if this people cannot love us, *that they would hate one another.* And will ye give them their hearts desire? must it againe be said, *thy perdition is of thy self*, Oh Israel. *Oh England!*

'Tis said of the stone *Scyrus*, that while *it is whole*, it swims on the water, but *being broken*, it sinkes: Christians, there is yet hope, that being whole and *united in love*, we may *swim* above all the waters that flow in upon us *like mighty flouds*; but if we break and divide, we are like *to sinke*, every Womans child of us. *Many other Arguments may be used, but I hope a few words will be enough to the wise: only these three to conclude with.*

First, *The Beasts of the field are* not onely at peace with us, but *at peace among themselves*: they especially who are of the same kinde agree together, *Saevis inter se convenit ursis*, the wild and savage Beares agree among themselves.

What? shall the Lyon lye downe with the Lambe, and the Leopard with the Kid *to teach Saints the way?* the Oxe and the Asse have *more knowledge* then my people *said God of Israel*; and may we not say of the Elephants and Stags, they have *more love* then Christians? they will help and support one another, but Christians ———

Secondly, *wicked men, Brethren in iniquity agree together,*

gether, Luk.23.12. *look to it Christians.* That *very same day* Pilate *and* Herod were made friends together, who *before* were at enmity among themselves. *Can yee reade this and not blush?*

That very day that Christ was to be abased, enemies became friends; and at this day, when Christ is to be advanced, friends become enemies. Christians where are your hearts?

Thirdly, *The Devills agree among themselves,* and as I may say, *love one another,* thogh it be but *a deviliſh love, Mar.*5.3. from *v.*22. to 27. *mark* it I beſeech you, They will not caſt out one another.

Do the *Devills love* their Kingdome *ſo well.* that they will not divide it? and *do ye love ours ſoill*, as to divide it and breake it? *will it not be bitterneſſe in the latter end? Mat.*12 45. they go and call one another, and take poſſeſſion and dwell there, *what! can Devils dwell together, and cannot Chriſtians?* Oh! with what bleeding hearts ſhould we think of this, that the children of Hell ſhould be wiſer in their Generations then the children of Heaven.

I ſhall conclude with that Scripture, *Phil.*2. *If therefore there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the ſame love, being of one accord, of one mind. Let nothing be done through ſtrife or vaine glory, but in lowlines of mind, let each eſteeme other better then himſelfe; looke not every man on his owne things, but every man alſo on the things of others: let this mind be in you, which was alſo in Chriſt Ieſus.*

Chriſtians, I would I was able to *expreſſe* my ſelfe with *more affection,* in beſeeching you to love one another; *I beſeech you with beſeechings I beſeech you, love one another.* Could I but *paint* before you the *pantings* of my heart, and ſet *ſighes* before your *ſighs,* and draw a draught of the *groanes* which theſe conſiderations draw from my heart, *But*---All I will or can ſay is *love, love, love.* The *love* of God and the *God* of love conſtraine you to *love* one another: that it may *at laſt* be ſaid of Chriſtians as it was at firſt *behold* how they love one another.

FINIS.